



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The Passing and the Permanent in Religion. By MINOT J. SAVAGE, D.D. New York: G. P. Putnam's Sons, 1901. Pp. v+336. \$1.35, *net*.

The name of the author and the title of this book assure the reader beforehand that he will find it an expression of religious thought from the most liberal point of view. The sub-title declares a purpose with which many will sympathize who are not accounted to be of the "liberal" way of thinking. That purpose is "a plain treatment of the great essentials of religion, being a sifting from these of such things as cannot outlive the results of scientific, historical, and critical study—so making more clearly seen 'the things that cannot be shaken.'" Doubtless everyone will wish that this sifting process may go forward as speedily as possible, and that so may be realized Dr. Hale's birthday prophecy, uttered in Boston a few weeks ago, that "the Christian religion is going to sustain in the next one hundred years such another reformation as has never been paralleled in history," and that men are to come "to an entirely nobler view of what we mean by the gospel of Christ than has been had since Jesus Christ was nailed to the cross." There will, however, be difference of opinion between Dr. Savage and some of his readers as to what are the "great essentials of religion," and whether one of them is not a more direct declaration of the mind and will of God than may be inferred from human observation and experience. And, while it will hardly be agreed that all the "triumphant certainties" of religion are dependent upon scientific tests, there will be general agreement with the author's implication that we may well spare whatever "cannot outlive" the results of scientific, historical, and critical study.

The tone of the chapters is not that of discussions primarily for students and scholars, but rather that of pulpit addresses to a congregation of intelligent, cultured, alert, and withal comfortable men and women, with whom all is at present well, and who look, both here and hereafter, for better things to come. There is no painful elaboration of subtleties, not a hint of hesitation or perplexity, even in dealing with the life to come; but in a style that is a model of lucidity, and in a spirit of unfaltering optimism, the chapters deal with "Religion and Religions," "Theology and Theologies," "The Universe," "Man," "Bibles," "Gods and God," "Saviours," "Worship," "Prayer," "The Church," "Hells," "Heavens," "The Resurrection Life." There is also an appendix consisting of "Some Ancient and Modern Things

Said about Hell," which seems to have no function beyond increasing the size of the book some dozen pages.

The author, as is well known, occupies the viewpoint of evolution, and he treats every one of his topics accordingly. Religion is an essential and permanent part of nature and of human life. Theology is also essential, being the intellectual apprehension of religion. God, partially revealed to us in all great teachers, inventors, artists, is most fully revealed to us in Jesus. "Jesus, the tender, loving, gentle Nazarene, has transformed and made over the conception of God." Jesus is "the supreme ideal of divine manhood," caring most "that men should know that God was their Father, that they were his children, and that the way to get rid of human ills was to love men, love even your enemies." Worship, an expression of the wish to get into right relations with God, has evolved from ignorant, crude, barbaric thoughts about God, thoughts inevitable to men of undeveloped natures, feeling and transferring to God only the most primitive needs of food, drink, gifts, the gratification of physical desires, praise, honor, "to that ideal of worship for which Jesus stands, and which he taught as the first great duty of man." Death is only a progressive step into an existence where conditions will be more favorable to rapid progress than those that this world affords, but where men must reap the harvest of past sowing, even as they must do here.

Many who will read this book will still believe that the Divine Will has more to do with the religious history of man than Dr. Savage's applications of the doctrine of evolution imply. They will refuse to accept, as adequate "revelation," the accumulations and inductions of human experience, and to look upon Jesus as only one of a great company of "saviors." But one who holds that Jesus was, in very truth, God with us, and who believes that God spoke to men by his prophets, by men who wrote as they were moved by the Holy Spirit, and by his Son, may nevertheless read this book with interest and not without profit. It is free from the blemish that so often makes the name "liberal" a misnomer—the destructive spirit, and the disposition to represent the peculiar opinions of certain men of a few generations ago as expressions of "orthodox" views at present. The book is frank and fair. It is to be commended especially to religious teachers and leaders as the latest and perhaps fullest deliverance of liberalism upon "the great essentials of religion."

NATHANIEL BUTLER.

THE UNIVERSITY OF CHICAGO.